

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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THE DESTINY OF NATIONS.

BY AIDEE E. L. ELGAN.

There are few subjects possessing greater interest to the student of history than the workings and developments of those great powers which have consecutively borne away over the greater portion of the earth. Viewed as experiments of the power of man to control, guide, and happily humanity, they have been, at best, vain and impotent.

Rising, like grand specimens of architectural creations, at the bidding of some master-mind, who, meteor-like, flashed across the horizon of time; or, slowly accumulating wealth, power, and importance, they have seemed so firmly based, powerful, and impenetrable to any assault, that their virtual weakness and rotten foundation were seldom discovered, till, like the mighty avalanche hurled from the mountain's side, they trembled, tottered, and with fearful devastation rushed down the acclivity of ruin, burying friends and supporters in the mighty mass.

A reflective mind is apt to pause and enquire, Why is this? Why have empires risen to greatness? And when they have seemed the most powerful, vaunting themselves in the pomp of their bloated pride, why have they so suddenly fallen from their seeming greatness, leaving nothing but the wreck of what they have been to warn mankind of the mutability and emptiness of all human greatness? The answer is plain and pointed. Be-

cause they grew with the seeds of dissolution in their composition, (for want of confidence,) and consequently *disunion* entered into their core. If we go back as far as sacred or profane records will carry us, and view how the death-throes of one empire have proved the precursors of its successor's greatness; when we see Nineveh succumbing to Assyria, it in turn yielding to Babylon, which fell before the growing power of the Medes and Persians, and watch the youthful king of Macedon marching, "conquering and unconquered," till debauchery cut short his bloody career; and then see Rome rise up the mistress of the world, with not a rival to dispute with her the sovereignty of the then discovered portions of the Eastern hemisphere, and view her wither before the fierce tread of the rude northern tribes, changing the fortunes and destiny of Europe and the world; and on through each succeeding age, while Turk and Tartary, German and Frank, Eastern and Western played their parts in the great drama of time, we find the same causes produced the same effects in every age and in every empire. Unity formed their power and their greatness, and disunion caused their downfall,—whether that union was produced by faith in the genius of a leader, whose superior abilities, acting upon the masses, produced a feeling of confidence—confidence doomed to be

destroyed when the idol was shattered, as in the case of Alexander of Macedon, or Napoleon the First,—or by faith in the Divine origin of a creed, whose principles were considered capable of securing celestial happiness, as in the case of Mahomet, the like results were produced; and when the disunion that had only been covered by the freshness and excitement that operated on the actors appeared, the splendour, pomp, power, and greatness disappeared, proving that the unity which they appeared to possess was neither real nor based upon just and righteous principles.

One remarkable exception to the rest, and illustration of the truth of what is here advanced, is manifested in the history of ancient Israel. Reserved by Divine agency from the power of the tyrant Egyptian, guided by a leader who drank at the celestial fount of knowledge, given principles, laws, and regulations from the Essence of Life, and led by the visible presence of His power who controls the universe, they of all others had the chance of building up a kingdom that might have been eternal in its duration, because their king, leader, and laws were calculated to elicit confidence, the natural progenitor of unity. But brief had been their career, when the miraculous interposition manifested in their behalf was forgotten, and their grosser appetites quickened by a short space of liberty made them forget their God and the tyranny from which they had been rescued, and recalled the "flesh-pots" of the land of their captivity. Murmurings were followed by idolatry, till they lost the high privilege they were about to enjoy, and were considered unworthy to receive the "higher law," with power to build up an everlasting kingdom to the Most High. Led and guided by a kind and merciful hand that corrected them for their salvation, their succeeding history is one continued series of obedience, faith, and confidence in God, and consequently unity and exaltation, or disobedience, idolatry, and consequent disunion and degradation, till the cup of their iniquity brimmed over with the maniac cry, "Upon us and upon our children be his blood!"—a cry which eighteen centuries of woe, dispersion, and insult have fearfully verified.

Having, then, carefully arrived at the conclusion, that "union is power," whether in a family, institution, or em-

pire, and that disunion is weakness and ultimate dissolution, what must be our conviction concerning the present condition of the institutions and governments of the present day, when the noblest and proudest of earthly governments, the most enlightened (?) assemblies of legislature, and the recognized master-minds among the statesmen of the nineteenth century gravely assure us that they "cannot exist without an *opposition*." The poor, debilitated, and debased frequenter of the gin-shop and spirit-cellar, the maniac opium-eater, and the worn-out victim of any potent stimulant as gravely tell us they cannot exist without that which has proved their curse; and while the wretched inebriate drains the dregs of the poison-cup, or the demon-lashed victim greedily swallows the opiate, if the poison which is rapidly eating into their cores was suddenly forbidden them, their shattered constitutions, ruined by their debauchery, would give way, and they would sink immediately into that grave to which they are prematurely hastening themselves. In like manner would the effete constitutions, governments, and institutions instantly crumble into ruin upon their rotten foundations, if their *stimulant* opposition was suddenly, by some powerful hand, forbidden to exist. That opposition which has been eating at their heart, leaving them, like the apples of the Dead Sea, fair to look upon, but in the centre full of ashes and bitterness,—that opposition which, by its very name, declares their disunion, and consequently that principle indicative of approaching dissolution, and those powers which govern by despotism are based upon either ignorance or fear; and as Truth marches on in its bright career, the ignorant will be awakened to a sense of their condition, and the fearful will partake of a spirit of courage, while the fires of revolution, lit by some desperate hand, will go arm-in-arm with anarchy and the war-spirit of the age, till the rotten seats of crime and disunion that now rule the earth in unrighteousness and injustice fall blackened with their iniquities, burying serf and noble, teacher and taught, king and clown in one vast mass of ruins. They are doomed, and they have doomed themselves, unless they speedily repent and receive lessons in wisdom and knowledge from the messengers of heaven whom they are daily rejecting.

Having arrived at the conclusion that all the present dominant systems of government are doomed to destruction; and as history continually points out the fact that man is unable to organize a system calculated to produce the happy results which philanthropists of every age have so ardently laboured to bring about, the question naturally arises, Is there any being at once sufficiently powerful and willing to do so? Or are there any reasonable grounds for believing that such a system will ever be introduced? To believers in Divine revelation it is unnecessary to say that God is perfectly able: and that He has not only expressed His willingness but His determination to do so, His holy Prophets in all ages have repeatedly declared.

That the Scriptures abundantly testify to the fact that God, seeing the futility of man's attempts to organize an ever-during kingdom, declared that He Himself would establish a kingdom which should never be destroyed, is beyond contradiction. That all the kingdoms or institutions established by Divine assistance which have had time to work out their dispensations have failed in proving themselves such, the ancient records of the past and the present corruptions and confusion of so-called Christianity declare. And that there is a people professing to be the nucleus of that kingdom, the united testimonies of hundreds of thousands abundantly prove. We shall therefore notice what peculiar claims they have upon us, as reasonable beings, to believe that they are what they profess to be. It must be admitted, from the foregoing arguments, that a people led and guided by Divine Wisdom directly communicated are the only ones capable of rearing up a kingdom which shall bring heaven upon earth, by ruling with justice and equity, and bringing happiness to the children of men. The people led by Moses rebelled against the wise hand which had delivered them from slavery, and, as rebels to the Majesty of heaven, were unworthy of receiving that higher law, without which the redemption of the earth could never be wrought out. They enjoyed the best opportunities for carrying into effect God's purposes,—as a wholesale emigration, in their exodus from Egypt, enabled them to concentrate their power at one particular focus. But, in consequence of their sin of rebellion, again and

again repeated, this served no other purposes than the carrying out of some of God's promises to the fathers and preparing for the first advent of the Messiah.

When he appeared, Rome bore sway, unrivalled for power and importance. Her iron legionaries had carried the victorious eagles from nation to nation, and the ancient seat of David's throne was in her possession. Then, though the Gospel was revealed in its purity by Jesus, and the Apostles made an attempt to carry out one of its highest principles, by a joined community, the jealous eye of Rome was upon their actions, and the frenzied wrath of the blinded Jews endeavoured to mar their purposes, so that it was utterly impossible to concentrate the members of the Church to form the kingdom spoken of by the Prophets. Centuries rolled on, and the principles then delivered became lost through corruption and iniquity; and, in consequence of these corruptions, the authority to administer in the holy ordinances of salvation was taken from among men, till extension of manufactures and commerce, or the iron hand of tyranny and bigotry, caused men to flee from their over-crowded homes and seek an abiding-place where there was room to dwell; and constitutions were framed according men more or less of freedom of conscience and action, one of which gave to man all the freedom, if rightly administered, which the citizens of the kingdom of God would require. Then the Lord, whose hand was working all the time to bring about these results, commenced a work unparalleled in any age. The principles and ordinances of the higher law, the Gospel, were revealed, and the authority to administer them restored once more to earth; and when these principles were proclaimed to the children of men, thousands gladly obeyed the sound, and the "Emigration mania of the nineteenth century" was a practical introduction of the gathering of the Saints, declared by all the holy Prophets as the necessary accompaniment of the never-ending kingdom which God would establish in the last days. Independently of any other reasoning, here are two grand causes why the Latter-day Saints are forming that kingdom: They possess the principles of the Everlasting Gospel in their purity. This has been proved time

and again, and stands incontrovertible. They are also gathering the recipients of these principles to one common centre, where the celestial law can be fully carried out, and where they will be able to maintain the cause of Truth, under the direct sanction of high heaven.

Let the honest heart rejoice, then, that these corrupt and rotten organizations, under which the earth is groaning, are so

near a speedy dissolution; and that the principles of equity and justice, love and peace, are making such rapid strides towards universal empire, under the energetic workings of Israel of the last days, when a people shall be prepared for the reception of their King, "whose coming is nigh at hand, even at our very doors."

THE WISEMAN FAMILY.

A DRAMA.

(Continued from page 325.)

ACT III. SCENE 1.

(A Room in Thomas Merchant's house.)

[Enters Thomas Merchant.]

T. M. [Solus.] I'm surprised that my wife will not give up this cursed Mormonism. She must conform to my views and feelings in the matter, and follow where I lead. The wife's duty is to yield to her husband, and she must submit to me. It is nature's law that the weak must give way to the strong; and she must not think that I shall be ruled by her. I'll not, that's certain. But here she comes. I expect she has found out something!

[Enters Fanny, with a look of despair.]

Fanny. Oh, Thomas, you cruel, wicked man! What is your reason for treating me in this manner? You have burned nearly all my books; and what you couldn't burn you have torn up! What harm have they done you? This is another specimen of your persecuting and illiberal spirit. Oh, how can mortal woman endure the usage that I am continually receiving at your hand? You will neither allow me to attend the meetings of the Saints nor to visit my friends; and you are perpetually taunting me on account of my religion, and ridiculing everything that does not suit your mind. If you do not like Mormonism, you can surely leave it alone, and not wreak your vengeance on me and that which belongs to me, without cause. What have I done to injure you, that I should have my religion jeered at, my feelings outraged, my liberty restricted, and my books destroyed? I am sure I

have given you no cause for treating me thus. For you, I left my home, where I was comfortable and happy; and here, in return, I am doomed to misery and sorrow. Oh, what will become of me, wretched woman that I am! [Sobs.]

T. M. What the d—! have you got to whine about? You have everything about you that you need, and are surrounded with every comfort and luxury that wealth can bring.

Fanny. What does all that amount to, without peace of mind?

T. M. "Peace of mind," be —— I beg your pardon. But I tell you, you must give up that abominable system of Mormonism, and submit yourself to me. I have elevated your social position and opened the way for your intercourse with good society. I think you have been exceedingly fortunate in your matrimonial connection. Look at your sister Mary. She has got a husband in the Mormon Church, who is a "workman" by nature as well as by name. They are as poor as ever, while you ——

Fanny. [Interrupting him.] Sir, if my sister and her husband are poor in this world's goods, you need not reproach them, for they live an upright and happy life, and they are rich in spiritual things, and enjoy the liberty of worshipping God according to their own conscience, which is more than I can do. My sister's husband is a man of prayer and of good sense and judgment. He is kind to her, loves her, and treats her as a man ought to treat the wife of his choice, which is more than I can say of you. You professed a good deal before we were married, but you have not proved yourself a good

husband to me! Alas, alas, I fear my happy days are over! [Sobs.]

T. M. Come, now, Fanny, [partly embracing her,] don't distress yourself so. Cheer up. I will try and mend. But mark, I shall never become a Mormon Saint; for I abhor the religion and hate the very name, as I do those who profess it. I understand that your father and mother, and a few other Mormons in the town, are about to emigrate to their promised land; and then the tide shall turn in your favour. Cheer up, then, and be a sensible woman, and all will come right yet. [Exit.]

Fanny. [Solus.] Oh, misery! And is *this* the comfort he holds out to a woman in despair—the prospect of being eternally separated from her best friends! Does he think he has brought me good news? If he does, he is greatly mistaken. Oh, what is to become of me? It seems as if there was no eye to pity me—no tongue to speak in my behalf—no friend to plead for me, or to help me out of my tribulation. Here I am, a disconsolate, miserable, God-forsaken woman! When I think of the many instructions I have received concerning the various blessings obtainable through obedience to the Gospel and the counsels of the Priesthood, it pains me to see how foolishly I have acted. Instead of carrying out the principles of the holy religion I professed, I have taken quite an opposite course, in spite of my own dear father and mother's remonstrances and admonitions; and, in so doing, have done myself injury and brought tribulation on my own head. Oh, Mormonism! Mormonism! would to God I had held fast to thee, and followed thy dictates! I should not then have been as I am now, a miserable, heart-broken woman; but I should have been enjoying the privileges and blessings of the Gospel and the spirit of Zion, and, by living in the discharge of my duties, should have been as happy as the day is long. But alas, all my hopes of happiness are now fled for ever! My doom is fixed—ah, and sealed by my own hand!

[Weeps.]

SCENE 2.

(*Mr. and Mrs. Wiseman seated at home, in conversation.*)

W. W. Well, Elizabeth, I am glad to think that we have hitherto kept our

covenant and standing good in the Church, and that we have been so far enabled to overcome the evil influences of the world around us. And as the time of our emigration draws near, my joy increases more and more.

Mrs. W. Yes, William, and I rejoice, too, with you; for the prospect of our getting away from old Babylon and all its Gentile customs and evil influences, and going to Zion, where we can mingle more fully with the people of God and live under higher and purer laws, administered by the acknowledged servants of God, is to me more and more welcome and cheering as the time of our departure approaches.

[A knock at the door. Postman delivers a letter.]

W. W. [Examining the post mark.] Why, it's a letter for us from Liverpool.

Mrs. W. I'll be bound to say it's our "Notification" from the Office!

W. W. [Opens it.] Yes, it is.

[Reads.]

Mrs. W. Oh, what glorious news this morning! If poor Fanny was going with us, what a happy little company we should make!

W. W. Ah, poor girl, she has placed herself in a position which forbids all hope of that. She now belongs to a man whose objects and intentions are to keep her away from the society of the Saints, and to prevent her from fulfilling those duties which devolve upon her as a member of the Church.

[Enter James Workman and his wife, Mary.]

James and Mary. Good morning!

Mrs. W. You've both come just at a right time to hear some good news!

W. W. Yes. We have just received a "Letter of Notification" from Liverpool to be all on shipboard for New York on Easter Tuesday.

[Hands the letter to James, who reads.]

James. Capital! Rubbing his hands gleefully. That's the best news we have heard since the day we were married—oh, Mary?

Mary. Yes, it is indeed; and I am delighted to hear it. But there wants another to make the list complete. Oh, Fanny, I wish you could be with us.

Mrs. W. So do I, Mary.

W. W. And so do I, with all my heart. I did all I could to dissuade her

from the step she has taken; for I clearly foresaw what would naturally follow from her marriage with such a man as Thomas Merchant. She is now prohibited from attending any of the meetings of the Church, and is debarred even the privilege of visiting her friends. Her husband, being himself devoid of the spirit of the Gospel, feels no interest whatever in the work of God, but, on the contrary, is violently opposed to it. I feel truly sorry for her. Her position is not by any means an enviable one; and, unfortunately, there appears to be no prospect whatever of any change taking place for the better.

Mrs. W. We must, however, try and see her in some way, and acquaint her with our intentions to emigrate. Oh, if

she could but accompany us to Zion, how happy I should be!

W. W. We shall, of course, have to adopt some plan of communicating with her. But I understand her husband keeps a strict watch over her, and forbids any "Mormon" entering his house on any pretence whatever. Such is his hatred of the people and cause of God.

Mary. What a tyrant! Thank God I have not such a man for my husband!

W. W. [Looking at his watch.] Well, I think I will go as far as Brother Campbell's, and acquaint him with the good news we have received this morning.

James. And, if you have no objection, I will accompany you.

W. W. Very well.

[Both take their hats. *Exeunt.*

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 319.)

OBJECTION.

"Although Mormons profess to have received many revelations from God—especially the Book of Mormon, and the Book of the Doctrines and Covenants—yet they carefully keep these back when seeking converts to their system, and use arguments (if such they can be called,) from the Bible to establish their doctrines and pretensions.—*"The Mormon's 'Only Way to be Saved' not the Way to be Saved," published by P. Drummond.*

ANSWER.

The Latter-day Saints assuredly do "profess to have received many revelations from God," some of which are contained in the Book of Doctrine and Covenants. The Book of Mormon is a history of ancient America. To say, as does the objector, that the Saints "carefully keep these back when seeking converts to their system," is to say that which is untrue. Such a procedure would be as absurdly inconsistent with its profession and object as it would be futile in its results.

As the Bible is the professed sole standard of doctrinal truth in the religious world, what course could we pursue more commendable than that of appealing to its authoritative pages for proof of the

truth of our "doctrines and pretensions."

There seems to be no way of pleasing such an objector as the author of the tract before us. If we undertake to "establish" the truthfulness of our doctrines by Scripture proofs, that course does not suit him. If, on the other hand, we were to direct attention to the Book of Mormon and the Book of Doctrine and Covenants as establishing our cause, it is evident that that would not suit him; for he would then, in all probability, charge us with disbelieving or ignoring the validity of the Bible. His objection would then be changed and worded thus:—"They carefully keep the *Bible* back when seeking converts to their system, and use arguments from their *own books* to establish their doctrines and pretensions!" This would forthwith be the cry of our opponents; and so, whichever course we might adopt, we should be equally reprehensible in their eyes.

However, this much we can with certainty declare, and it is entirely out of their power to disprove it,—namely, that the Bible, the Book of Mormon, and the Book of Doctrine and Covenants all contain "many revelations from God" to His people, all harmonise with and confirm each other, and all unitedly "establish" the truth and Divine authenticity of the "doctrines" of the Church of Jesus Christ of Latter-day Saints.

OBJECTION.

"The chief and first point Mormons seek to teach is, that baptism is essential to salvation; and then that no baptism is valid but theirs.—*The Mormon's 'Only Way to be Saved' NOT the Way to be Saved,*" published by P. Drummond.

ANSWER.

The "chief and first point" which all true Latter-day Saints "seek to teach" is, that genuine *faith* in God, in the Gospel of His Son, and in the revelations of His Spirit, is of paramount importance and

"essential to salvation." The second "point" which they "seek to teach" is the absolute and indispensable necessity of practical *repentance* from all evil works to serve henceforth the living and true God. The next "point" of order and duty which they "seek to teach" is the ordinance of *baptism* for the remission of sins, which, as a Divinely-instituted ordinance of the Gospel for so important a purpose, is necessarily "essential to salvation,"—and which, to be valid in the sight of God, must be administered to the penitent believer only by one of his legally-appointed and Divinely-recognized servants.

HISTORY OF JOSEPH SMITH.

(Continued from page 328.)

The Governor of the State of Missouri to the Governor of the State of Illinois—greeting:

Whereas it appears by the annexed documents, which is hereby certified as authentic, that one Joseph Smith is a fugitive from justice, charged with being accessory before the fact, to an assault with intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs, in this State; and it is represented to the Executive department of this State, has fled to the State of Illinois:

Now, therefore, I, Thomas Reynolds, Governor of the State of Missouri, by virtue of the authority in me vested by the Constitution and laws of the United States, do by these presents demand the surrender and delivery of the said Joseph Smith to Edward R. Ford, who is hereby appointed as the agent to receive the said Joseph Smith, on the part of this State.

In testimony whereof, I, Governor of the State of Missouri, have hereunto set my hand, and caused to be affixed the Great Seal of State of Missouri.

Done at the City of Jefferson, this 22nd day of July, in the year of our Lord one thousand eight hundred and forty-two; of the Independence of the United States, the sixty-seventh, and of this State the twenty-third.

By the Governor,

THOS. REYNOLDS.

Jas. L. Minor, Secretary of State.

STATE OF MISSOURI, }
County of Jackson, } ss

This day personally appeared before me, Samuel Weston, a Justice of the peace within and for the county of Jackson; the subscriber, Lilburn W. Boggs, who being duly sworn, doth depose and say, that on the night of the sixth day of May, 1842, while sitting in his dwelling, in the town of Independence, in the county of Jackson, he was shot; with intent to kill; and that his life was despaired of for several days, and that he believes, and has good reason to believe, from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessory before the fact of the intended murder; and that the said Joseph Smith is a citizen or resident of the State of Illinois, and the said deponent hereby applies to the Governor of the State of Missouri to make a demand on the Governor of the State of Illinois to deliver the said Joseph Smith, commonly called the Mormon Prophet, to some person authorized to receive and convey him to the State and county aforesaid, there to be dealt with according to law.

LILBURN W. BOGGS.

Sworn to and subscribed before me, this 20th day of July, 1842.

SAMUEL WESTON, J. P.

State of Illinois,

Office of Secretary of State.

I, Lyman Trumbull, Secretary of State, of the State of Illinois, do hereby certify the

foregoing to be a true and perfect copy of the demand of the Governor of the State of Missouri upon the Governor of this State, for the apprehension and surrender of Joseph Smith, who is charged with being a fugitive from justice, and the affidavit of Lilburn W. Boggs attached to the same, which are on file in this office.

In testimony whereof I have heretofore set my hand, and affixed the great seal of state at Springfield, this thirty-first day of December, A.D., one thousand eight hundred and forty-two.

LYMAN TRUMBULL,
Secretary of State.

December 31, 1842.

I do hereby certify the foregoing to be true copies of the demand and affidavit upon which the writ for the apprehension of Joseph Smith was this day issued.

L. TRUMBULL,
Secretary of State.

December 31, 1842.

The people of the State of Illinois to the Sheriff of Sangamon County, greeting:

Whereas it has been made known to me by the executive authority of the State of Missouri, that one Joseph Smith stands charged by the affidavit of one Lilburn W. Boggs, made on the 20th day of July, 1842, at the county of Jackson, in the State of Missouri, before Samuel Weston, a justice of the peace within and for the county of Jackson aforesaid, with being accessory before the fact to an assault with intent to

kill, made by one G. P. Rockwell on Lilburn W. Boggs, on the night of the sixth of May, A.D. 1842, at the county of Jackson, in said State of Missouri; and that the said Joseph Smith has fled from the justice of said State, and taken refuge in the State of Illinois:

Now, therefore, I, Thomas Ford, Governor of the State of Illinois, pursuant to the Constitution and laws of the United States, and of this State, do hereby command you to arrest and apprehend the said Joseph Smith, if he be found within the limits of the State aforesaid, and cause him to be safely kept and delivered to the custody of Edward R. Ford, who has been duly constituted the agent of said State of Missouri to receive said fugitive from the justice of said State, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, and make due return to the Executive department of this State, the manner in which the writ may be executed.

In testimony whereof, I have hereunto set my hand and caused the Great Seal of the State to be affixed.

Done at the city of Springfield, this 31st day of December, in the year of our Lord one thousand eight hundred and forty-two; and of the Independence of the United States, the sixty-seventh.

By the Governor,

THOMAS FORD.

LYMAN TRUMBULL, Secretary of State.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 29, 1854.

TITHING RECORDS.—About two years and a half ago, the law of Tithing was extended to this Mission. It is too much to expect that, at its introduction, its operations would be as perfect and broad as its design—that all have understood its principles, sacredness, dignity, and scope, or that every member and officer has performed the extent of obligations due. It would also be too much to expect that all the members and officers have been as familiar with the principle, and that they have worked it according to that nice exactness to be expected when it has been long and perfectly established. Though it is perfect in its principles and design, to be perfect and thorough in operation, it will require time and a faithful observance of duties on the part of the Saints; but more especially does it require an efficient, practised, and just administration on the part of the officers. Practical perfection and completeness, it is true, is a matter of development and improvement. Nevertheless, it is most desirable that the operations of the Tithing system should travel as near to its

perfect design and object as fast and as far as practicable. We have devoted no inconsiderable portion of our time and attention to accomplish this, and give to the Tithing system as much of its dignity and character, as the financial branch of God's government, as possible. As soon as, in the providence of heaven, the responsibility of this Mission fell upon our shoulders, we commenced operations in this direction. "Tithing Records," answering all necessary purposes, and of various volume, to suit every Conference, were got up, neatly bound, and distributed to each Conference throughout the Mission. Our operations were designed to extend from the first of January, 1858, and have now been in *actual* working about three months. Nearly every Conference in the British Isles has already been visited by us and our Counsellors, and instruction especially designed to bring the Tithing into a complete and systematic branch of government has been imparted to the Priesthood. Providing the Saints honestly discharge their obligations, our arrangements, if faithfully and efficiently carried out, will represent the whole actual wealth and income of the Mission. We shall be able to tell at this Office what every Pastorate, Conference, and even Member has paid, and consequently know the worthiness of all. It will also show every farthing of expenditure, who has used the means, how it has been expended, whether it has been legitimately appropriated, and, if required, will enable us to hold all necessary checks. We are exceedingly gratified that our arrangements will meet the instructions recently received from President Young. The following extract therefrom will doubtless be interesting to the Saints:—

"We learn from Brothers Pratt and Benson, for the first time, that a large amount of Tithing, called the weekly Tithing, is collected in the various Conferences without credit, and has been disbursed without keeping a proper account. This must be attended to without delay. Credit must be given to every person who pays Tithing, no matter how small the amount; and each individual's account should be consolidated in our credit for the year, and forwarded to the General Tithing Office in this City. You, having been acquainted with the Tithing business in the Office, will readily comprehend the necessity for this regulation, as you are aware that people often complain that they have paid their Tithing, but can find no credit. If a poor person can only pay a farthing or a penny, he is just as much entitled to having it recorded to their credit as the person who pays his hundreds."

Now, it matters not how perfect and practicable our design might be, it is evident that, unless the Priesthood administering in this matter perform their duties efficiently and economically, their squandering, bungling, or inattention must measurably render our intentions void. In order that those intentions may be certainly met, and to leave no excuse to any for failure, we will offer the following remarks and suggestions.

The design of the Tithing Records is of such a comprehensive nature as to meet every requirement, both present and prospective. Moreover, the arrangement is so simple that any boy of ordinary intelligence may understand it. The object had in view in their drawing up was to do everything for those through whose hands they were to pass, and to leave nothing to be done but a little *looking at* to make the officers acquainted with that arrangement. One hour's attention is quite sufficient for this to every person capacitated for Church business at all. Every Pastor, President, and Conference Clerk should be familiar with it; and we can take no excuse for neglect or *misunderstanding*.

Men of faith, with the work of God at heart, and who are also *active, intelligent, and growing*, should at all times be chosen for officers. But all the Clerks and men appointed to transact Church business must be men of business habits and talents, who are capable of keeping clear, correct, and clean accounts.

Pastors and Presidents ought themselves to see that these Records are properly kept, and *must not* depend on the Clerks alone. Of course, the latter are expected to do the working part; but it is the duty of the presiding officers to see that it is *properly and faithfully done*.

Let the names of tithe-payers be recorded in *connection with the Branch to which they belong*. To be effective, classification and systematic arrangement are absolutely necessary in everything, but especially in business. In the Conference Record, the Branches should be classified according to their numbers or importance, and the names of all persons representing tithe-payers entered in their own Branch divisions; and in these, space should be left for fresh names added through baptisms or by letters of recommendation.

In the "Balance Sheet," the names of the Pastor, President, and Travelling Elders should be recorded, with the *amounts* received by each, and the *purpose* for which received.

The Branch Records, even down to the "Teacher's Books," should receive the due attention of the Pastors and Presidents. They, or a Travelling Elder appointed, should visit the Branches at least *once* in every two weeks, when Branch affairs and books ought to be examined. If anything is out of place, it should be rectified directly; and this can be done much easier thus than if two or three months were allowed to pass over with an *accumulation of errors*.

The brethren engaged in the ministry are required to turn their attention to the business arrangements of the Church, and to strictly observe the order thereof as much as they are required to observe the ordinances of the Gospel; for all that belong to the kingdom have one object—*salvation*. Those who do not answer to this, are unworthy, or, though good at heart, are yet inefficient in their callings, should be displaced, and other men appointed who are both worthy and efficient. The Pastors and Presidents should extend this principle even to the Deacon. The Pastors and Presidents will also be attended to. Harshness and tightness are not the objects; but the interests of the kingdom *must* be insured.

ARRIVAL.—We learn, by letter from New York, that the ship *John Bright* arrived safely in that port on the 23rd ult., after a somewhat slow, but, on the whole, not unpleasant voyage. The Saints had been treated with marked respect and kindness by the Captain and crew, and the general health had been good. Two deaths however, had occurred among the Scandinavians.

FOREIGN CORRESPONDENCE.

SWISS AND ITALIAN MISSION.

108, Rue du Cendrier, Geneva,
April 23, 1858.

President Calkin.

Dear Brother,—I came here last night, expecting to see Elder Francis before his departure; but he had, six days previously, rolled up everything with business-like rapidity, and fled away on the wings of steam to receive your orders in England. The Lord bless him! He is a good

and faithful man. I think of remaining here awhile, and, if possible, to issue another number of the *Darsteller* for the benefit of many families both *in* and *out* of the Church. *The storm breaks upon us from all quarters, and it is dangerous to visit in many places.*

However it may go, I expect the time is nigh when our preaching and publishing must be suspended for awhile, till some of the scourges of the Almighty go through these lands, and *men* think less

of gold and silver, and *women* less of silks and satins. A well-known proverb on the Continent runs thus—"No money, no Switzer." In their mercantile operations, they are more honourable than many other nations; but the love of gain is the very foundation of that honour in general,—which is proved by the fact that, for many hundred years, whenever a war has broken out among neighbouring nations, they could always be enlisted in swarms by the party that offered the best pay, without any question as to who was right or wrong. You are at liberty to publish this, if interesting; for it is all written here, even in the children's school books; and these are among the causes which have wrested this ancient republic from its primitive simplicity, and prepared the elements of combustion, that it can burn with the rest of Babylon. Religious liberty has been considerably diminished of late. Native Methodists have been fined and imprisoned by their Protestant brethren, and two of their American preachers were publicly beaten; for which, however, the U. S. Consul has demanded satisfaction. Of course, we have to catch it a little worse, and can obtain no satisfaction till the Consulate of Heaven takes it in hand.

A little while ago, one of our sisters, a

poor widow, was dragged away from her young children, and taken from place to place to be examined concerning her knowledge or profession of religion. She was brutally insulted and compelled to sleep in horrid dungeons, in one of which a man had just before committed suicide, and in another that was not more than three feet high. After suffering hunger, thirst, and cold, she was at length discharged, with many threatenings.

I have seen them strike the ground with clubs at my feet, as if they would kill me if they dared; but I have not learned to fear them yet: but I tell the Saints to make every preparation to flee as soon as the way opens.

With kind love to yourself, Counsellors, brethren in the Office, Elder Francis, &c., I remain, yours faithfully,

JABEZ WOODARD.

P.S.—I never saw such stormy times as the last few weeks. Some of the weak Saints have gone overboard; and if it keeps on blowing, we shall soon be rid of the chaff, and light wheat also. Yet we have, I believe, never passed four or five days without baptizing. I try to live my religion, and I expect to weather the storm, as I know I am not alone.

J. W.

HOME CORRESPONDENCE.

SOUTHAMPTON AND DORCHESTER
CONFERENCES.

27, Lyon Street, Newtown,
Southampton, May 8, 1858.

President Calkin.

Dear Brother,—I am happy to inform you that the work of the Lord in the Southampton Pastorate is in a prosperous condition. There is a good feeling existing in the Conferences, both among the Priesthood and the Saints. The Presidents of Conferences, Travelling Elders, and local Priesthood are one with me, and so are the Saints. They manifest a willingness to sustain us, by their means, in our plans to secure the Temple Offering and to get the Conferences free from debt.

We are now turning our attention to

the book debt, and we have adopted plans to get off much of the old dead stock.

The tract debt will be paid by offerings that the Saints have volunteered to bring in quarterly.

Many of the Saints who, for some time past, have been in the back-ground, are renewing their covenants, and entering into reformation.

In some places an interesting spirit is manifested in the work, and, in some of the Branches, baptisms are frequent; but in most places we find the people much prejudiced against the Saints, through not understanding our principles and being too credulous in the slanderous reports published and circulated by our enemies.

Praying for your continued prosperity, I remain, yours faithfully,

GEO. D. KEATON.

MASS MEETING OF THE CITIZENS OF GREAT SALT LAKE CITY.

(Continued from page 335.)

AN ADDRESS

From the people of Great Salt Lake City to the Honourable the Senate and House of Representatives in Congress assembled.

GENTLEMEN,—In the present peculiar position of affairs between Utah and the Parent Government, we, the citizens of Great Salt Lake City, think proper to present to you our individual personal feelings, and to ask your honourable body for a redress of our grievances. We take this step to lay before you the feelings and grievances of the whole, by our own individual act, because of the apparent neglect and utter contempt with which you treat the acts of our Governor and Legislative Assembly of this Territory. For, whatever may be the feelings of Congress towards a Governor of its own appointing and towards the acts of a Legislature selected, organized, and qualified according to an organic act of your own making, it is presumable that you may yet be so far constrained by the principles of popular government, which have so frequently been our boast, as to respect the voice of a whole Territory comprising 100,000 American citizens.

We have been taught, from our infancy, to respect the patriotism and wisdom of our venerated sires who planned that great palladium of liberty and equal rights—the Constitution of the United States—embracing the right to live, the right to think, and the right to speak—the great inalienable right of “life, liberty, and the pursuit of happiness,”—embracing the right to express thought; either *visu voce* or by the press, together with the right to vote and the right to worship God freely, untrammelled and unmolested. We have been taught to admire the philanthropy and magnanimity of our heroic fathers, who dared to break the fetters of an oppressive foreign yoke, who despised the selfish policy, contracted notions, and self-constituted authority of European tyrants, who dared defy the power of a foreign prince, and not only “proclaim liberty throughout the land,” but to emphatically declare themselves the

champions of “the opposed of all nations,” and who freely offered the down-trodden of the world an asylum and resting-place. We have, in our jubilees and rejoicings, exultingly sung of “an asylum for the oppressed”—“the land of the free and the home of the brave.”

Our fathers, we know, were sincere; for, while they pledged “their lives, their fortunes, and their sacred honour,” for the defence of those principles, they nobly fulfilled their pledges, and resisted alike the honied speech and wily diplomacy of intriguing sycophants, and the less equivocal display of military prowess manifested in marshalled legions, roaring cannon, and bristling bayonets. The heavens were propitious: victory perched upon their banners, and the sound of liberty echoed from hill to hill, reverberated through the valleys, was the chorus of every song, and was whispered by every breeze. Inspired by the living God for the accomplishment of their mission, industry, commerce, trade and manufactures sprang up as if by magic, until the stars and stripes floated on every ocean, fluttered over every sea, and waved over every harbour and inlet. Under the fostering hand of the genius of liberty, our trade increased, manufactures prospered, cities sprang up, agriculture spread over a vast continent, and the busy hum of industry was heard throughout the length and breadth thereof. Foremost in the application of science, steam has been controlled and made subservient to our use, and magnetism made to convey our thoughts. Our river steamers, the pride of the world, float upon our majestic rivers, bearing the rich treasures awarded by Providence to industrious toil, while our railroads groan under the vast amount of manufactures and agricultural wealth, until, within the short space of a few years, America stands, in naval, agricultural, and political influence, as the foremost among nations and Queen of the world. Who but must admire such a nation, and who is not proud of an alliance therewith? She stands, indeed, as a community—a continent of nations, under the em

blazoned title of the United States, having for her significant motto, '*E pluribus Unum*.'

Often—oh, how often—have we boasted of our nation, of her power, greatness, glory, wealth—her institutions, of the blessings of civil and religious liberty, and the great boon conferred by our fathers! for we had fondly hoped that these dear-bought rights were our heritage and had descended to us; and while we proudly strode the earth and pressed the unconcious soil, our bosoms have swelled with gratitude, while we have exultingly said, "This country is ours; these are our rights." Our rights! Yes, we have said it, and used to feel it, until the withering blast of mob violence, civil discord, and religious intolerance have chilled our very vitals. The loved words, once so piously spoken, have frozen on our lips. Now, shall we say it? Our tongues have faltered; and, putting our hands on our hearts, all we can now say is—"These WERE our rights, but now so no longer."

The young Hercules has found an adder in his path; his once manly frame is feeble and emaciated; he sickens, pales, and falters, while a worm is gnawing at his very vitals. And while America has been blessed, prospered, and elevated among the nations, she has forgotten that God who raised her to that eminent position; and as Babylon, Persia, Greece, and Rome rose, triumphed, and fell, so she seems thus soon to have fulfilled her destiny. "*Upharsin*" is written in indelible characters on her walls. She has the seeds of dissolution within herself, and is destined at no distant day to crumble, fall, and perish. Already anarchy and confusion stalk abroad; State is arrayed against State, North against South; law is trampled under foot, and Lynch law and vigilance committees prevail. Laws are passed counter to other laws, and life and property are insecure. Disunion meetings are fast becoming popular. Riots exist even in Congress, and blood stains the floors thereof; and no one is found to arrest the headlong current, or stem the impending ruin.

"And what of us?" Gentlemen, you may ask, "Why have you not confidence in our appointments?" You shall hear. In 1831, a number of "Mormons" settled in Jackson county, Missouri. We purchased lands, built houses, made improvements, and thought we had a right to

worship God according to the dictates of our conscience. We had not then learned that the Constitution was old foggism, and that it did not mean what it said. We were mercilessly driven from our homes and possession by an inhuman mob. Some were tarred and feathered, some imprisoned, some whipped, and all robbed and expatriated. We went thence to Clay County, and there received similar treatment. By express stipulation that we should be unmolested, if we would remove to Caldwell and Davis Counties, we went and again built houses, opened farms, and made improvements to a great extent, hoping vainly that we should be permitted to remain in peace: but again our persecutors and tormentors followed us. We appealed to Judges and to the State authorities for protection: the answer was, 10,000 troops were raised against us, under an exterminating order issued by Governor Boggs. This army, of what would now be termed "border ruffians," laid waste our fields, destroyed our cattle, ravished our women, imprisoned our leaders, and, in some instances, offered their victims food of the dead bodies of their murdered brethren. Mock trials were had: as soon as witnesses were called, they were imprisoned. Every kind of indignity, inhumanity, and barbarism were perpetrated; and finally we were compelled, at the point of the bayonet, to sign an instrument confiscating all our property to the State; and thus 30,000 American citizens were driven houseless, homeless, and friendless, in the inclement season of an American winter, robbed, plundered, and despoiled by an inhuman, reckless, blood-thirsty banditti, who, under mob law, deprived us of nearly all that is dear to man, and rioted in the spoils of their victims, who perished by thousands in consequence of their exposure and hardship. We had purchased lands of Government in all of those places. Were we protected on them? No. Was the Government apprized of this? Yes. A memorial was forwarded to Congress in 1839, and a deputation sent to the President. What was the reply we received from Martin Van Buren? "Your cause is just, but I can do nothing for you." Thus ended that affair, and 30,000 American citizens were robbed and disfranchised, without redress, with a full acknowledgment, from the chief magistrate of the land, of the justness of our cause.

We then settled in Illinois, and built one of the most flourishing cities of the west—Nauvoo, and erected the most magnificent building in the State—the Nauvoo Temple: its cost \$500,000. Again mobs rose, and again we appealed to both State and United States authorities in vain. Under pretext of law, Joseph and Hyrum Smith were incarcerated in Carthage Jail, and there murdered by a gang of assassins with blackened faces, although the Governor was informed that such an act of barbarity was contemplated, and had previously pledged his faith and that of the State for their protection. Yet, notwithstanding that pledge, he withdrew, after disbanding the troops, all but one company who had pledged themselves to kill those men, and did assist in the murder. Were those assassins brought to justice? No. But one of the prominent ringleaders has since been elected to the Congress of the United States, from that district, as a reward for his deeds of blood.

Under a continued series of persecution and oppression, for the sake of peace, we again abandoned our homes and sought for an asylum among the savages, denied us by Christian civilization and republican institutions. Two United States' Senators were foremost in counselling and planning that removal. Our farms were again laid waste, or seized as prey by our persecutors, our city was taken possession of, our temple laid in ashes, and 40,000 American citizens again robbed, plundered, and expatriated by a blood-thirsty, oppressive, and savage foe. And, after the main body had left Nauvoo, the mob—the poor despicable, craving things, in the shape of men, violated their contract, and assembled an armed force to drive the widow, the orphan, the aged, and infirm, that were unable to leave with the body, and drove them helpless and destitute to the western banks of the Mississippi river to perish, where, with demoniac joy, they gloated over the misery of their victims. And while many of you, gentlemen, were lounging in your rich saloons, and reveling in all the luxuries of oriental splendour, talking of American glory, or in Congress declaiming about our free institutions and the rich boon conferred by our fathers, of the cruelty of despots, and descanting on popular sovereignty and the great blessings of American freedom, 40,000 Americans were flying from the face of an infuriated

mob, under the auspices of the Governor of a State and two United States' Senators. Some of the ancient veterans, who had battled for American freedom, had to flee from the very country for which they had fought, until, heart-broken, feeble, and tottering, they sickened and died, the victims of a degenerate government which, while it owed, in part, to them its very existence, had not the moral honesty to protect them in their civil and religious rights, nor the justice to protect them in their persons and property, but basely offered them up as victims to the Moloch of civil discord and religious intolerance.

Why did we all leave for the mountains? Because the United States' Government would not protect us; and, furthermore, we had the audacity to worship God according to the dictates of our conscience: and for that presumption and misdemeanor, and for that alone, we must be exiled. What right have "Mormons" to worship God in the United States? Again, after leaving our homes in the State, and fleeing, we scarcely knew whither, that very government that had refused us protection and suffered us to be thus despoiled, and while we were flying as fugitives and exiles, in its noble generosity (?) and philanthropy (?) sent a requisition for 500 men to join the United States' army in Mexico, a quota many hundred times larger than that required of any other State or people in the Confederacy. That was the commencement of their generosity; it ended by turning the "Mormon" battalion adrift in California, penniless and destitute, without means of returning home. But what did that signify? They were "Mormons;" and what right can "Mormons" have?

We came to this Territory and opened farms, built cities, and made improvements in this far-off isolated country, heretofore considered desert, which no other people would or could dwell in for five years; and, notwithstanding the abuses formerly heaped upon us, organized a provisional government, republican in form, under the title of "Deseret," and submitted our acts to Congress, and prayed them to extend their fostering care over us. By an organic act, they sanctioned our laws and organized us into a Territory. We had fondly hoped that, one thousand miles from civilization, free from many of those petty, local, sectional feelings and religious intolerance which so frequently embitter society, and under the fostering care of a

great nation, we had in a great measure escaped the annoyance of religious bigotry and intolerance; for we found it hard to believe that the Senators and Representatives of so great a nation could stoop to be the pliant tools of religious fanatics. We fancied, moreover, that under a Terri-

torial form of government our rights would be respected, and that Congress would not so far debase itself as to make invidious distinctions among the citizens of the commonwealth. What is the result? We find that we are yet "Mormons."

(To be continued.)

PASSING EVENTS.

GENERAL.—Revolutionary rumours are rife in Spain at the present time: the Democratic Junta has issued a manifesto in favour of a republican government. Strong symptoms of political agitation prevail throughout the whole of Lombardy. Persecution of the Jews is in full vigour at Cassel, Germany; and in many of the states petty tyranny is so active as to render it probable that a wholesale exodus of the Jews from that country will take place. On the 19th April, two shocks of earthquake were felt at Broussa; and on the 21st, three more were experienced at the same place. On the 28th and 30th April, intense and terrible shocks of earthquake were felt in many parts of Naples: in Potenza and other parts of the Basilicata, in Polla, Atena, Sala, Lauro, and various other communes, the shocks, lasting from fifteen or sixteen seconds to five or six minutes, were most alarming and disastrous. Apprehension of a French invasion, it is said, are spreading in Belgium, and active preparations are being made there for defence. Turkey now threatens to invade Montenegro. 1,000 Turkish Regulars have arrived at Cattaro from Constantinople, and ten other battalions are expected. A reinforcement of 3,700 Ottoman troops has been despatched to Klek, Bosnia. There has been a battle at Grahova between the Turks on one side, and the Montenegrins and the Herzegovine rajahs on the other: the latter had 120 killed and wounded; but the loss on the 'Turks' side was not known. Grahova was burnt by its inhabitants. A despatch from Ragusa states that the Turkish army has occupied Balosnas and Vitonce; which places have also been burned to the ground, the loss of the Montenegrins being nearly 200 killed. At dawn, on the 13th instant, the Montenegrins captured a transport of provisions which was on its way to the Turkish corps before Grahova: at a late hour of the day, they attacked and completely used up the Turkish forces. In Galicia fortifications are being erected; and the fortresses in Italy are being strengthened. The 4th Bengal Light Cavalry (160 strong,) has been tried by court-martial at Umballah: sixty were sentenced to be hanged, and 100 to be transported for life. Rohilcund is still in possession of the rebels, who are 100,000 strong.

AMERICAN.—A mournful tranquillity reigns in Monte Video, but the precarious state of the Government occupies every mind: commercial affairs are entirely at a stand-still, from the effects of the late sanguinary revolution and the present crisis. A war between the Confederation and Buenos Ayres is apprehended; in consequence of which, trade is drooping, many houses failing, and others suspending payments. News from Mexico state that the rebel leader, Gandara, was defeated and slain, with 100 of his followers. The Kansas question is at last settled. Mr. English's compromise has passed both houses; in the Senate with eight, and in the house of Representatives with a majority of nine: the President has signed the bill. The loss of the South by the "Kansas blunder" is immense. *Missouri* and *Illinois* have been especially unfortunate and losers both in honour and interest. (Rather significant!) The struggle has "thrown Missouri as a slave state upon her beam ends" and Illinois has lost its *prestige* of political power. Mercy is offered to repentant "Douglas renegades;" but Douglas, the chief conspirator, is to be handed over, by the Democratic party, "to the executioner." Among these conspirators are six members from Illinois, including Douglas. The Herald thinks it will be "found expedient to shoot some other Douglas deserters" (politically, of course). The Peace Commissioners, Major Ben McCulloch and Governor Powell, left Fort Leavenworth on the 25th April, with an escort of six men: a messenger a few days previously had been despatched in hot haste to suspend the war. "The object of sending Commissioners to Utah is not generally understood. The President, from motives of humanity, believed it to be his duty to make an effort to induce the deluded Mormons to refrain from opposing the authority of the United States, and to give them an opportunity to retrace their steps. In case they